WHY ARE WE HERE ?

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Irving A. Rice

WHY ARE WE HERE?

An Answer

BY

ERVIN A. RICE

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Right is the seed within the sod
That knows not why, but thro' the clod
Uplifts itself to seek for God.

Right is the impulse of the soul
That stirs thro' all the sense control
Insisting on a nobler goal.

Whatever helps you to the height
Of your best self, and gives you light
To see God's truths—that thing is right.

—Ella Wheeler Wilcox.

QUOTATION REFERENCES.

The figures refer to the page of the book indicated by the letter.

A. First Principles . . . . . Herbert Spencer

B. Science and Theism. An address by Prof. A. E. Dolbear

C. The Unseen Universe . . Balfour, Stewart and Tait

D. The Ascent of Man. . . . . Henry Drummond

E. The Soul in Human Embodiments, Cora L. V. Richmond

F. Harmonics of Evolution . . . Florence Huntley

G. Reincarnation . . . . . Jerome A. Anderson

H. Brain and Personality . . . Wm. Hanna Thomson

I. The Great Psychological Crime, . . . "T. K."

J. The Great Work . . . . . "T. K."

K. The Ascent of Life . . . . . Stinson Jarvis

WHY ARE WE HERE?

There comes a time, when, with earth's best love by us,
To feed the heart's great hunger and desire,
We find not even this can satisfy us;
The soul within us cries for something higher.

What greater proof need we that we inherit
A life immortal in another sphere?
It is the homesick longing of the spirit
That cannot find its satisfaction here.

—Ella Wheeler Wilcox.

PREFACE.

THE average person is too deeply engrossed with the commercial and social details of every-day life to pay much attention to the laws underlying and governing human existence here and hereafter. The contents of this book will not appeal with any special interest to those who are satisfied with "one world at a time," or accept the dogmas of their particular religion without question or curiosity as to whether they constitute a logical, rational explanation of this life, or furnish a satisfactory and reasonable solution of the problem of life to come.

There are many, however, who are intensely interested in trying to find a system of philosophical or religious teaching that commends itself by its reasonableness, its logic and its application to every phase of human life. To such truth seekers the views herein presented are modestly submitted for their thoughtful consideration. No claim is made by the writer for originality so far as

the ideas themselves are concerned, but merely for placing together simply and connectedly, what seem to be the best and most essential teachings from various philosophies, so as to form a brief, general outline of the system of natural and spiritual laws governing human life.

The publication of this book being purely a personal matter, not for profit, and at the repeated urgings of many friends, a few words of a personal nature may be excusable. From early childhood I have been deeply interested in the mysteries of human existence, and curious to learn the purpose of life; whence we came, why we are here and whither we are going. Desire grew with the years, to study the great religious and philosophic teachings relating to primal and ultimate things, to sift out with an impartial and unprejudiced mind, those gems of thought and wisdom which appealed to my reason and which, taken together, might establish a logical and consistent system that would afford a satisfactory and reasonable explanation of the inequalities and inconsistencies which we find all about us.

I have been singularly favored by personal contact and acquaintance, with some of the clearest minds and most exalted characters of the present generation. I have received words of wisdom from the lips of seers and mystics with whom it has been an honor to associate. I have delved for facts, theories, revelations, doctrines, anything that would bring to light here or there a stone of truth that might be built into the structure I had in mind. My aim has been to "hold fast that which is good," believing that while no one line of teaching held all the truth, probably every line possessed some element of it.

I have given much study to the salient points of the great religions and have made careful, personal investigation and study of the modern cults, including Spiritualism, Theosophy and Psychosophy. I have found and correlated such points of agreement and consistency as were entitled to be considered in establishing a reasonable basis of ethics and an explanation of life.

Places or conditions of reward and punishment never appealed to me as plausible or sufficient reasons for being good. Coming

into frequent contact with instances of good people suffering poverty and distress, while others who violated all the laws of morals and ethics lived in luxury and apparent happiness, impressed me strongly that there must be some better explanation; that there must be immutable and beneficent laws governing these affairs as truly and justly as all the material universe is governed by natural and inexorable laws. It seemed to me that as physical evolution shows fundamental laws that develop higher and more complex and perfect forms, this evidence of design and purpose should have its counterpart in the spiritual development of mankind; that such analogous spiritual laws would not only account for the inequalities of human life, but would furnish a *rational, scientific basis of morals,* apart from any theological system of rewards and punishments.

In the search for these laws, I feel that I have been successful, not as a discoverer indeed, but as one who has been extremely fortunate in coming into contact with those who possessed the desired knowledge, and I have merely tried to outline and indicate these physical and spiritual laws in a simple way

without any effort to elaborate upon them. My intention is to emphasize the fact that there is a clear and dominant purpose everywhere evident in the universe, and that all physical and spiritual laws are beneficent in their very nature and tend forever toward the fulfilment of that divine purpose.

I acknowledge with fervent gratitude, my profound obligations to many teachers of truth who have furnished me with enlightenment. No responsibility rests upon them, however, for this book, for while certain principles and teachings are theirs, the adaptation, use and juxtaposition with others are mine. While the sponsors for the best ideas may not be pleased to see them placed in the same company with other views, I have tried to be clear and just in my expression of those ideas, and if I have failed in this, the responsibility is mine.

In short, I have gathered and combined from many sources, and present this outline of my philosophy of life for the benefit of those who may be eagerly groping for truth without the unusual advantages of associations which it has been my great privilege to enjoy. As an hypothesis it will be judged

by its efficiency in solving the problems of life. To me it is logical, consistent and satisfying, and I hope it may be as helpful and uplifting to others as it has been to me.

Being only an outline, it may stimulate the reader's desire to study more fully along the lines of thought it suggests. To those who would pursue the subject further, I earnestly urge the careful study of the books from which I quote. There are innumerable books more or less related to the subject that are interesting and helpful, but more or less varying, confusing and inconsistent. Those quoted from are strong, clear and instructive. If I could choose only two books for my life companions they would be "The Great Work" and "The Soul in Human Embodiments."

There will always remain unsolved problems and unanswered questions, but the teachings outlined herein and further elaborated and defined in the works referred to, will furnish a key to right living, a reason for human existence and a glimpse of the infinite beneficence of the divine plan.

May this little book bring peace and satisfaction to the inquiring mind, and justify its own existence as we must all justify ours.

ERVIN A. RICE.

6615 Yale Avenue, Chicago,
June, 1913.

All are but parts of one stupendous whole
Whose body Nature is and God the soul;

* * * * * * *

All nature is but art unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony not understood;
All partial evil, universal good;
And spite of pride, in erring reason's spite,
One truth is clear, Whatever is, is right.

—*Pope's Essay on Man.*

CHAPTER I.

THE SEVEN PROPOSITIONS: GOD, THE SOUL, EMBODIMENTS, SPIRIT STATES, FUNDAMENTAL PRINCIPLES, FREE WILL, PERSONAL RESPONSIBILITY.

THE principal elements in the hypothesis presented in the following chapters, consist of seven definite propositions.

1. There is an infinite and universal intelligence permeating and pervading the whole material universe, directing and governing all physical, mental and spiritual growth and development through immutable and inexorable laws which are inherently beneficent. This supreme consciousness is God, and the universe is the expression or manifestation of this infinite, omniscient, omnipotent, omnipresent, eternal entity.

2. The human soul is an immortal, eternal, finite entity, in quality "like unto God" but finite instead of infinite in degree and scope. The soul is to the human body what God is to the universe.

3. The expressions or manifestations of the soul in earth life consist in a series of

life experiences or successive embodiments. This does not mean reincarnation or transmigration as generally understood, but a succession of lives for acquiring knowledge and experience, each embodiment being an advance in soul growth upon the preceding one. These successive lives are necessary to give exact justice to all souls and to achieve victory over all the temptations, trials and ordeals of earthly experience.

4. Between the successive embodiments of the soul there are spirit states which are states of fruition, where the experiences of the preceding life in the body are assimilated, and the lessons of that life made a part of the soul's knowledge. Communication between those in the spirit and those in the body is possible and common, but communication through mediumship is not always to be commended and is often harmful, degrading and destructive. There is a better way, by bringing one's self into direct contact and communion with the spirit world, through right living and moral and spiritual development.

5. There are in Nature two great underlying principles always at work. One is con-

structive and impels ever and always toward physical, mental, moral and spiritual perfection. The other is destructive and strives unceasingly toward disintegration, disease and death. These two principles operate in the moral and spiritual world as well as in the physical, and man must conform his life to Nature's constructive principle if he would attain independent spiritual unfoldment, self-control, poise and mastership.

6. Man is endowed with free will and choice, within the limits of natural laws. While he is governed by these great laws and influences, such as heredity, environment and compensation, he may by exercise of free will and choice modify and surmount them, not by breaking through but by conforming to them. Man is not therefore the creature of fate or circumstances but is potent to become the master of his own destiny.

7. Every human being is personally responsible to himself and to God, for the use he makes of his opportunities to develop his spiritual capacities. This responsibility cannot be shirked or shifted by any scheme of salvation but must be borne by the individual, until in the "fullness of time" he

shall achieve the highest degree of spiritual unfoldment.

It is not intended to maintain these propositions by argument in these pages, but simply to present sufficient reasoning to make them clearly understood.

The reader is invited to divest his mind of previous prejudice, if possible, and with an open mind, consider the propositions upon their merits, and their relations to each other upon their consistency. Their value as a whole will be determined by their reasonableness and their rational application to the explanation of the inequalities of human life, the prevalence of evil and the uses of pain and sorrow.

Build on resolve, and not upon regret,
The structure of the future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope
And dissipate the darkness. Waste no fears
Upon the blotted record of lost years,
But turn the leaf and smile, oh, smile, to see
The fair white pages that remain for thee.

Prate not of thy repentance. But believe
The spark divine dwells in thee. Let it grow.
That which the unpreaching spirit can achieve
The grand and all creative forces know.
They will assist and strengthen as the light
Lifts up the acorn to the oak tree's height.
Thou hast but to resolve, and, lo! God's whole
Great universe shall fortify thy soul.

—Ella Wheeler Wilcox.

CHAPTER II.

SCIENTIFIC RESEARCH; THE UNKNOWABLE; THE ATOM; CONCLUSIONS OF SCIENTISTS; UNIVERSAL INTELLIGENCE IN NATURE; EVIDENCE OF INTELLIGENT DESIGN; SYMPATHETIC VIBRATIONS; GOD IN THE UNIVERSE.

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ANY study of the unknown must naturally begin with the known. A student of occult, religious or philosophical principles should first prepare his mind by obtaining an intelligent, comprehensive grasp of the material universe and the known laws and principles which govern it. Earnest study of modern science in its various branches broadens the vision, inspires with awe, develops the idea of a purposeful design, and opens the way for the reception of spiritual truth.

A superficial consideration of the facts and laws of physical science often leads to the materialistic conclusion that unintelligent force acting upon inert matter is quite sufficient to account for all the wonders of Nature, and that to ascribe an intelligent cause is unecessary and unwarranted by

Science. A more profound study, however, will almost certainly bring the mind around to an acknowledgment that back of all the laws, systems and harmonies of Nature, there must be postulated an *intelligent direction,* to sufficiently account for them. This has been generally accepted by modern scientists under Spencer's term of "The Unknowable."

> By continually seeking to know and being continually thrown back with a deepened conviction of the impossibility of knowing, we may keep alive the consciousness that it is alike our highest wisdom and our highest duty to regard that through which all things exist as "the Unknowable." (A 123.)

The Unknowable, however, is not necessarily unthinkable. The finite human mind may not comprehend or "know" infinite space, infinite time or infinite intelligence, but it may perceive the idea both intellectually and spiritually. There may be perception without comprehension.

The atheistic or materialistic scientist is becoming rare. The latest scientific conclusions as to the very nature of matter itself are destructive to the materialistic view. Even the idea of the inert atom as the final,

indivisible particle of matter is strongly opposed by the theory that the atom itself is composed of electric "ions," or is only

a vortex ring of ether in the ether, and its properties are due to the character of the motion which is embodied in it in addition to the inherent qualities of the ether out of which they are made. (B.)

As the ring possesses energy, energy must have been spent to produce it, but no physical energy such as we have any experience with, could possibly produce a vortex ring in a frictionless medium, much less in the ether and one must postulate some different energy in the universe as the primal condition for organizing energy into a vortex ring. * * * Choice as well as energy is exhibited here. * * * *Consciously directed, super-physical energy must be assumed to give a rational account of the apparition of the first atom.* (B.)

Scientific reasoners are everywhere reaching the same conclusion.

Consider the position into which Science has brought us. We are led by scientific logic to an unseen, and by scientific analogy to the spirituality of this unseen. In fine our conclusion is that the visible universe has been developed by an intelligence resident in the unseen. (C 221.)

Science does not know indeed what forces are; it only classifies them. Here, as in every deep recess of physical Nature, we are in the presence of that which

is metaphysical, that which bars the way imperiously at every turn to a materialistic interpretation of the world. (D 339.)

Thus the profound scientist of today finds himself compelled by the logic of the situation, to recognize an Unseen Directing Intelligence at the heart of things, sufficient to produce and account for all the phenomena of Nature. It is scarcely necessary for the ordinary thinker to dig so deeply, or analyze so thoroughly, in order to find convincing testimony to this all pervading intelligence. No matter in which direction one may devote his study and investigation, there he will find marvelous, awe-inspiring evidence of this Universal Mind.

The wonders of Astronomy, the unerring, mathematical accuracy of the laws governing the movements of the planets in a system, and of systems within our observation, are overwhelming in their magnificence, and impressive beyond words in their implication of a Supreme Architect of the Universe. The revelations of the microscope are no less grand and wonderful than those of the telescope. In the field of the infinitely little we find the same mathematical pre-

cision, the same infallible order, the same perfect adaptation to use and circumstances as is displayed in the unlimited field of larger things.

Study the structure of a plant, a leaf, a flower, and note how perfectly it is constructed for the fulfilment of its purpose. Observe the anatomy of any insect or animal, and see how completely its owner is equipped for the requirements of his existence. Examine the physical body of man with its various organs each exactly adapted to perform its functions. See how Nature makes use of mechanical principles in building her structures, and mark how strength, symmetry, beauty and proportion are preserved, together with the best economy of weight and space for the desired purpose.

Whether in the geometrical formation of the crystal or the evolution of the most complex forms from Ameba up to Man, there is shown everywhere and in every department of Nature a marvelously accurate and perfect adaptation of means to an end, of organ to function; the design is adequate to the demand. These statements are indeed mere platitudes to the cultured mind, but they

have a part and place in demonstrating intelligent, constructive design in the physical universe.

The earnest student of laws and forces in any department of science is startled, awed and profoundly stirred by the marvelous harmonies everywhere disclosed. The wonderful system of harmonies of sound known to musicians needs only to be mentioned. In the realm of light and color, similar laws of order and harmony prevail. Manufacturers of perfumes recognize a like system of harmonious combinations in the preparation of their products. The laws of atomic weights and combinations of chemicals are a source of intense interest, showing likewise the prevalence of an exact, orderly, harmonious system. All these systems of harmony are arranged with mathematical accuracy and precision, and deeply impress the idea of an intelligent design upon the mind of the student.

When we speak of matter we are apt to think only of tangible material such as we can see, touch or recognize by any of our physical senses. We must not forget that

air is matter and that we live completely immersed in matter. The solid, liquid and gaseous forms of matter we can weigh, measure and manipulate, but there are more, and still more, tenuous forms that we can neither appreciate with our senses nor demonstrate with our most delicate mechanical instruments.

In these finely attenuated forms of matter lie many secrets of Nature, that will one day be revealed by the inquisitive mind of man. Science informs us that all matter is in constant motion. The atoms and molecules are vibrating and rotating with the same freedom and activity as the suns and planets, and the laws controlling their action are equally perfect, equally unchangeable and equally the work of the Universal Intelligence.

Vibratory or wave motion is a general method in Nature, of transmitting energy. Sound is the most familiar instance of this. Light is another and Electricity a third. Only when the lengths of the different vibratory waves are in correct, mathematical relationship toward each other can harmony be produced.

If two pianos are tuned alike and a chord is struck on one, the corresponding chord is sounded on the other instrument. This is Sympathetic Vibration and is the key to many interesting phenomena. A fragile wine glass may be shattered by a continuous sounding of its pitch note upon a violin. Iodide of Nitrogen may be exploded by certain vibrations of the "G" string on a bass viol. Columns of marching infantry break step when crossing bridges, for fear of communicating the vibration of a cadenced step to the structure, to such an extent as to be dangerous. Wireless telegraphy employs the principle of Sympathetic Vibration, and greater wonders will appear as man more clearly comprehends and learns to use his knowledge of these finer forces and principles. The secret of telepathic communications lies in sympathetic vibrations between the brains of two persons perfectly attuned and harmonized with each other.

The proposition of Universal Intelligence pervading and animating the material universe seems clear. Whether it is an ethical intelligence or not will be considered in another chapter.

Whatever be the title or designation of that Infinite Being, God is only known within the Soul, and only understood in its innermost and divinest conception; this is what we mean by the name God. There can be no other Infinite; there can be no other Omniscient, Omnipotent, Infinite Being: the Deity. (E 10.)

Within the silent rock exist
A billion yearning lives.
Man is a petty egotist
To think he only strives,
To think he only struggles up
To God through toil and pain.
He is but one drop in a cup
Filled from the mighty main.

The flowers have tender little souls
That love, repine, aspire.
Each star that on its orbit rolls
Feels infinite desire.
The diamond longs to scintillate
When hid beneath the sod.
The universe is animate
With consciousness of God.

—*Author not known.*

CHAPTER III.

EVOLUTION; THE TENDENCY TOWARD HIGHER FORMS; AN ASCENDING ENERGY RECOGNIZED; DRUMMOND'S ADVANCE ON DARWINISM; A DIVINE PURPOSE SHOWN; UNIVERSAL INTELLIGENCE IS ETHICAL.

WHILE the idea of evolution, in the general sense of gradual growth and development as a method of progress in Nature, is very old, Evolution in its more modern acceptation as the mode of creation, is comparatively recent. As now generally understood and accepted by physical scientists, the term includes the two great functions of all plant and animal life, Nutrition and Reproduction, as basic factors in the problem of physical development, while Natural Selection and Sexual Selection are regarded as the great determining forces as to the direction which differentiation shall take, in producing new or improved forms.

Science for centuries devoted itself to the cataloguing of facts and the discovery of laws. Each worker toiled in his own little place—the geologist in his quarry, the botanist in his garden, the biologist in his laboratory, the astronomer in his observatory, the historian in his library, the archaeologist in his museum.

Suddenly these workers looked up; they spoke to one another; they had each discovered a law; they whispered its name. It was Evolution. (D 8.)

Evolution is distinctively a recital of the processes and stages through which, and by which, all physical nature as we see it today has developed or evolved from the primitive, nebulous condition of matter, or what is often referred to as "Primeval Chaos." It is a story of material progress, growth and development and has to do with the laws and forces governing material things. As man has grasped the meaning of those physical laws and forces, he has been compelled to recognize the Universal Mind working in, through, and behind them all toward some ultimate purpose.

Physical Science has discovered, demonstrated and accepted one tremendous fact—that from some Unknown Cause the course of evolutionary development is upward; that there is a potent "Cosmic Urge" constantly and unceasingly pressing forward to the production of higher physical forms of life. It is true there are instances of reversion and degradation, but these are cases where the natural operation of the great

laws of progress have been interfered with and overcome by other laws of circumstance and environment.

Many do not accord to Physical Science this advanced position, and it is true that physical matter and blind force are the limitations beyond which many physical scientists will not venture. These still regard intellect as the result of chemical action and combustion of brain cells, and deny Universal Intelligence in physical Nature. It is only fair, however, to credit Physical Science with the most generally accepted conclusions of its latest and best thinkers, and these acknowledge that the physical laws and operations of Nature indicate an intelligence everywhere present, though they may choose to give it no better name than "The Unknowable."

An ascending energy is in the universe and the whole moves on with one mighty idea and anticipation. The aspiration in the human mind and heart is but the evolutionary tendency becoming conscious. * * * Men begin to see an undeviating ethical purpose in this material world, a tide, that from eternity has never turned, making for perfectness. * * * The supreme message of science to this age is that all Nature is on the side of the man who tries to rise. (D 340, 341.)

In his "Ascent of Man," Prof. Drummond has done well to emphasize the fact that Evolution is an ascending process, and that God in his processes of evolution has not been the hard, pitiless being that the cruel, selfish doctrine of "The Survival of the Fittest" would appear to indicate.

The theory of Evolution has itself been an evolution and its development is still in progress. Darwinism, based on Nutrition, or the Desire for Food, as the one fundamental factor, makes of Evolution simply "A Struggle for Existence," "A Struggle for Self" and the "Survival of the Fittest" —a hard, cold, automatic process without an adequate purpose, and the acme of selfishness. Drummond strikes a higher note when he introduces the function of Reproduction as a co-ordinate factor with Nutrition, and shows the development of Altruism increasing in degree as higher forms are reached and passed, attaining its culmination in man.

Drummond, through Reproduction, or the Desire to Reproduce One's Kind, makes of Evolution "A Struggle for Others" as well as "A Struggle for Self," which is a distinct

advance on the thought of Darwin. While he admits the magnitude and universality of the "Struggle for Self" idea, he claims equal value and prominence for the "Struggle for Others" principle, even in the early stages of development, and clearly demonstrates that

> in the world's later progress—under the name of Altruism—it assumes a sovereignty before which the earlier Struggle sinks into insignificance. (D 13.)

The first, the Struggle for Life, is throughout, the Self-regarding function; the second, the Other-regarding function. The first, in lower Nature, obeying the law of self-preservation, devotes its energies to feed itself; the other, obeying the law of species-preservation, to feed its young. While the first develops the active virtues of strength and courage, the other lays the basis for the passive virtues, sympathy and love. In the later world one seeks its end in personal aggrandizement, the other in ministration. One begets competition, self-assertion, war; the other unselfishness, self-effacement, peace. One is Individualism, the other Altruism. (D 19.)

Nothing is in finer evidence as we rise in the scale of life than the gradual tempering of the Struggle for Life. Its slow amelioration is the work of ages, may be the work of ages still, but its animal qualities in the social life of Man are being surely left behind; and though the mark of the savage and the brute still mar its handiwork, these harsher qualities must pass away. In that new social order which the gathering

might of the altruistic spirit is creating now around us, in that reign of Love which must one day, if the course of Evolution holds on its way, be realized, the baser elements will find that solvent prepared for them from the beginning in anticipation of a higher rule on earth. (D 35.)

Whenever the scheme was planned, it must have been foreseen that the time would come when the directing of part of the course of Evolution would pass into the hands of Man. A spectator of the drama for ages, too ignorant to see that it was a drama, and too impotent to do more than play his little part, the discovery must sooner or later break upon him that Nature meant him to become a partner in her task, and share the responsibility of the closing acts. * * * He holds the dominion of the world of lower life. He exterminates what he pleases; he creates and he destroys; he changes; he evolves; his selection replaces natural selection; he replenishes the earth with plants and animals according to his will. * * * By the same decree, he finds himself the guardian and the arbiter of his personal destiny and that of his fellow-men. The moulding of his life and of his children's children in measure lie with him. (D 38.)

This later view of Evolution as a method of creation discloses a glimpse of the Divine Purpose of physical evolution—the upbuilding of a world for Man to live in, and the development of a physical organism suitable for the use and occupancy of a human soul. In doing this much, Physical Science has

earned our gratitude even though it stops at Nutrition and Reproduction and overlooks more potent forces. Had Physical Science undertaken to explain how or why the primal cell happened to be endowed with the Desire for Food, and the Desire for Reproduction, the limits of physical demonstration must have been crossed and it would no longer have been Physical Science, but something broader and more complete known to modern students as Natural Science.

Why is Evolution upward? What is this irresistible agency moving with the majestic power of an infinite glacier, as constantly and persistently as gravitation, always and forever forward and upward in the scale of life? It is the Almighty Will of God. There is no other adequate answer.

Because Evolution is upward, because all development of physical nature has been toward higher forms, because this Infinite Will has evolved all forms of life for the use and benefit of Man, because the evolution of animal life has reached its highest type in Man and because Man alone is endowed with intellectual and spiritual powers, giving him

dominion over all other animate and inanimate things of Earth, this Infinite Will is shown to be not only conscious and intelligent but beneficent and ethical. God is therefore not only Infinite Intelligence, but Infinite Goodness—Infinite Love.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder heights.
So flows the good with equal law
Unto the soul of pure delights.

The stars come nightly to the sky
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

—John Burroughs.

CHAPTER IV.

BEGINNINGS; SOLAR SYSTEMS IN ALL STAGES; POE'S EUREKA; PLANETS FURTHER EVOLVED THAN OURS; ADVENT OF MAN AS A FACTOR IN EVOLUTION; INADEQUACY OF DRUMMOND'S POSITION; A HIGHER VIEW; SPIRITUAL FORCES BACK OF EVOLUTION.

IT IS futile, perhaps, to seek for the beginnings of things, either material or spiritual, but the zetetic mind of man cannot refrain from wondering how the universe came into being, whether a human soul is created at the birth of every child, and what is the purpose of that soul's existence.

As to the material universe, we rest upon the fact that matter is indestructible and has always existed in some form. It is scarcely credible to suppose that the entire universe was created (in the sense of formed or evolved) at the same time. Solar systems with their central suns and attendant planets and satellites have been evolved, have fulfilled their purpose and have been resolved again into their primal atoms during the eternal past. Others are in process of formation and in all stages of development

at the present time. In the countless aeons of time to come, these systems will reach the climax of their development and return to their primal atomic condition, to be again re-formed into solar systems. From the infinite past through the eternal future this process goes on.

The reader who loves to speculate upon these matters will enjoy reading Edgar A. Poe's "Eureka: A Prose Poem" published in 1848. Poe wrote of this essay: *"What I here propound is true*:—therefore it cannot die: or if by any means it be now trodden down so that it die, it will 'rise again to the Life Everlasting.' Nevertheless it is as a Poem only that I wish this work to be judged after I am dead."

Two-thirds of a century have elapsed since "Eureka" was written—a period of time excelling all others in scientific advancement and extension of human knowledge—and yet this essay stands without a peer, in its magnificent beauty as an example of original fancy and scientific reasoning. It may be faulty and imperfect in some respects, but it is a masterpiece in its

grasp of teleology and reveals the inspiration of genius.

As our planet is evolved from primal matter until it is suitable for the habitation of man, and for the unfoldment, development and expression of the human soul, so are the innumerable planets of innumerable systems prepared for similar purposes. Some are in their infancy and mankind has not yet appeared upon them. Others like our Earth are in the vigor of youth and the souls inhabiting them are just coming into full intellectual stature. Still other planets have advanced to where our Earth may be a million years hence, and their people have attained such a stage of spirituality, and their physical conditions are such, that a glimpse thereof would seem to us like a vision of "Celestial Glory."

Could it be possible for you to perceive the inhabitants of Jupiter, * * * you would see beings whom you would fall down and worship, but they are not to be worshipped, they are only higher expressions of Souls like yourselves. (E 93.)

If the expressions on the planet Jupiter are such that the grossest forms there would transcend your highest ideal, your visions of fairyland, your conceptions of Paradise; if matter is so subjugated by spirit

and by the law of the planetary life of Jupiter that all labor is performed by the rarest mechanism and thought; if even the perfection of all mechanical impulses, inventions and delicate intricacies of life governing Mars are superseded by the still more subtle and wonderful processes known in Jupiter, then there could be no conception in the mind of man on Earth of what the expression of life on Saturn is. (E 94.)

When Nature had evolved the highest type in the animal kingdom—physical Man —*when the house was ready for the occupant,* then entered the Human Soul, taking possession at this point and becoming the most important factor in the scheme. When Man, with his highly evolved brain capacity, came upon the field of action, a new element was introduced and the progress of Evolution not only greatly accelerated but directed into new and higher channels. Here began the growth and development of the Human Soul, and Evolution proceeded along intellectual, moral and spiritual lines as well as the purely physical.

Drummond discovered a much higher force at work in physical evolution than did Darwin, but both fail to give credit to the intellectual, moral and spiritual force of the Human Soul after the appearance of man

upon the earth. Drummond did in fact recognize that "the directing of part of the course of Evolution would pass into the hands of man"; "that Nature meant him to become a partner in her task and share the responsibility of the closing acts"; that "his selection replaces natural selection" and that he "finds himself the guardian and the arbiter of his personal destiny, etc."; but still bases his whole contention upon the purely physical Law of Reproduction and its development into the Struggle for Others.

It is indeed strange that so fine a reasoner, so profound a thinker, schooled in a life-time of study, should have stopped at this point when the next step to the higher plane was so apparent. Up to the time the first Human Soul became embodied on Earth, Darwin's and Drummond's laws were paramount and effectual, but with the Human Soul came a new element of force, destined to become in time the master of all physical laws and forces—Intellectual and Spiritual Power.

Darwinism discovers no higher purpose in individual life than a contribution to species. It offers no

other reward for conformity to natural law than survival of the "Physically Fittest." It sets no higher ideal before human intelligence than a healthy body and material comfort. To the aspiring soul of man it promises nothing better than total extinction when its contribution to species is accomplished.

Against this unwarranted and demoralizing doctrine, intelligence rebels. It refuses to accept as final those assumptions which degrade life and life's purposes to the level of the physical functions and appetites. (F 126.)

Drummond postulates a moral order in Nature, but aims to establish love and altruism as the direct results of physical laws and functions. His omission of spiritual laws and forces can only be ascribed to his orthodox religious training, and a determination to adhere strictly to what is generally accepted as scientific reasoning, and to avoid precipitating theological controversy. That he glimpsed the spiritual side of the question is evident, and its avoidance was apparently intentional.

He holds that morality, love and altruism come into the world as a result of the physical pain and the physical sacrifice of the female half of all life. He fixes upon the enforced physical sacrifice of the female in reproduction, as the one and only cause in Nature for the evolution of love. He thus conceives the extraordinary idea that Nature embraces an absolutely

diabolical plan for forcing love upon the human family; for, to quote directly, the moralist says: "Love is forced upon the world at the point of a sword." Thus a great teacher of spiritual truth not only fails to find spiritual principles governing physical evolution, but he insists that the physical functions create the love relationship and the ethical phenomena of human life. (F 132.)

He has advanced a theory of love which history and universal experience disprove. * * * He has so interpreted the love relation of man and woman as to contravene the highest aspirations and ideals of every thinking man and woman. (F 133.)

The earnest student of spiritual laws, however, soon finds himself compelled to accept spiritual principles and forces as coming first in the great plan—as underlying and preceding all physical laws and operations. As thought directs action, as purpose precedes performance, so the spirit of God, the spirit of man, spiritual elements and forces, are manifested and expressed through physical phenomena.

Man alone represents a principle in Nature which confers self-consciousness, personal identity and the capacity for persistence as an individualized intelligence. * * * Every physical thing in this physical world is but a manifestation of the potent and more enduring spiritual elements and forces. (F 138.)

One who studies the spirit of physical matter discovers, first, that all the operations of individuals in

the lower kingdom are intelligent. He finds that all activities of animals are governed by conscious intelligence resident in the spirit. He discovers, further, that the voluntary acts of men are directly referable to that highest, and apparently indestructible, entity, the self-conscious intelligence or soul. (F 140.)

Man, physically embodied, represents all the principles, properties and elements in Nature. He therefore represents all of the energies, capacities and activities of the kingdom below his own. To these he adds psychical powers, or the energies and capacities of the Soul Element. It is, therefore, declared upon the basis of long investigation and repeated experiment and demonstration, that evolution is the result of spiritual laws and forces. It is also held that the ethical phenomena of human life have their origin in the energies and activities of the Soul. This position, as will be seen, denies a solely physical basis of evolution, whether the phenomena considered are physical, spiritual or psychical. It denies that the evolution of man is the sole result of feeding, breeding and battle. It denies that man, a spiritual being, a living soul, is the automatic result of the digestive organs or of physical reinforcement from without. (F 140, 141.)

Thus, the higher science considers the evolution of man, and classifies all his activities, as results and effects of natural, spiritual and psychical laws and forces. This being true, physical nature is a manifestation of spiritual nature. Morality is an effect of psychical forces and not of physical forces. Love is an activity of the soul and not an efflorescence of the physical functions. (F 141.)

The reader who appreciates this higher view of Evolution and desires to follow it through in detail, should not miss reading "Harmonics of Evolution" which is a "philosophy of individual life, based upon Natural Science as taught by modern masters of the law."

O, sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spirit mysteries.

—J. G. Whittier.

CHAPTER V.

THE SOUL; EXPRESSION IN MATTER; INVOLUTION; THE SOUL'S DESIRE FOR EXPRESSION; DUALITY; PRIMAL EMBODIMENTS.

THE Soul is an eternal, immortal, finite entity. In an illustrative sense the Soul is to the human body what God is to the universe. The idea that a new soul is created every time a child is born, and may enjoy or achieve immortality, is illogical and unscientific. Nothing immortal can have a beginning in mortality. The Soul being immortal must have always existed. With an eternal future before it, there is also an eternal past behind it.

The Supreme Consciousness of the Universe is God, the supreme consciousness of man is the Soul. These make up the consciousness of the Universe. (E 10.) The Soul is related to God as the finite to the infinite, the resemblance being in quality but not in scope. * * * It is uncreate as God is; but as the Soul is finite it must forever be encompassed by the Infinite. (E 11.)

God and Souls are the only entities; God infinite and Souls finite. It is the Soul that perceives God since it is of the same nature, but differing in degree.

The individual expression of the Soul is under the government of the individual Soul, but the whole life of the universe is under the government of the Soul of the universe, God. (E 14.)

As God finds expression in the material universe, so the soul, in its primal state of pure being, seeks expression as the result of the impulsion, or volition, from the Soul toward activity.

There are intermediate conditions between the state of being and the state of expression—a process of preparation of the Soul for expression in material life, through a long series of degrees of gradual infolding of the Soul from the absolute state—an involution.

There are gradations of involution for the Soul as there are gradations of evolution for the body: not instantly was the atom ready to produce the form of man as the first generic expression of life upon the earth; not instantly is the Soul ready, with the first step of involution, for expression in matter. There are degrees; each step being somewhat of a withdrawal from the state of perfectness; gradually the light and splendor of perfection which belongs to the Soul must be veiled, in order that existence in matter may be expressed. (E 21.)

A fundamental, *a priori* principle, inherent in spiritual beings is the *desire for ex-*

pression. The possessor of a special talent or power can never rest content until that faculty or potentiality finds expression in action. The artist and sculptor must express themselves in forms of beauty or color; the poet is impelled to find expression in verse, for his "divine fire"; the musician, the singer and the orator charm and sway the multitudes in giving expression to their particular abilities.

This desire for expression is universal and elemental, and is equivalent to the innate craving for happiness. The Infinite, Omnipotent, Supreme Intelligence finds expression in the universe, acting through all his marvelous physical and spiritual laws. From molecule to man, from satellite to sun, every material atom feels the impulse of that divine energy and strives to express it, through chemical action and reaction, through attraction and repulsion. Thus are the planets formed for the use of man, to afford the opportunity for Human Souls to express themselves and achieve, through experience, the sublime heights attainable only by conforming to the constructive princi-

ples, inherent in Nature as the expression of the Infinite Being.

Since expression is the intent of God as manifested in the universe, so expression is the intent of the Soul in accordance with its finite resemblance to God. (E 22.)

The existence of an Infinite Intelligence implies a purpose, for a purposeless God would be nothing more than blind, unintelligent force. The purpose of God would appear to be the growth, development and unfoldment of the human soul. As physical man is a product of physical evolution, so the Soul must unfold and develop according to analogous spiritual, evolutionary laws.

All manifestations or expressions of God in Nature reveal duality—masculine and feminine, positive and negative, active and passive—these are qualities indicating this duality of the material universe. The Soul is dual in expression. The first step of the Soul toward expression, from the state of being to the state of doing, is the impulsion —the will to do. The next step is division—duality, and finally there is expression in human forms as male and female.

Untold ages passed before our planet became ready for the human soul to begin its

pilgrimage thereon, and while earthly conditions were preparing for Man's advent, the Human Soul, in its state of being was preparing for its own evolution and expression through many successive embodiments in earthly life.

The physical life has been evolved to meet the involved Soul, and at the point where they can meet, creative expression in the physical form takes place, and could no more be prevented than could two lines of light approaching each other be prevented from conjunction, or any two coincident lines be prevented from meeting. (E 30.)

The first expression of the Soul in matter is in the form of Man and Woman. No lower type of existence could express that which humanity reveals; no other type than humanity could express the Soul and that which is intended to be expressed or represented. (E 33.)

The masculine and feminine elements are always embodied as male and female respectively, and are not interchanged during all the successive embodiments. The two expressions of the one soul are continuing their corresponding lives and experiences simultaneously, and are unfolding uniformly in the same degree, but never are there more than the two expressions of the one Soul at the same time.

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

—William Wordsworth.

CHAPTER VI.

SUCCESSIVE EMBODIMENTS; JUSTICE TO ALL SOULS; ALL MUST HAVE ALL EXPERIENCES; EVIDENCES OF INDIVIDUAL CONSCIOUSNESS; ITS PERSISTENCE THROUGH SUCCESSIVE LIVES.

TO many people the idea of re-incarnation or successive lives on earth seems repellant, even absurd and fantastic, but this attitude of mind is due either to a lack of correct teaching on the subject, or to deep-seated prejudice due to life-long acceptance of the doctrine of a single life on earth with a possible immortality thereafter.

The sincere and earnest truth-seeker, desiring a rational explanation of the inequalities and apparent injustices by which he is surrounded, finds little satisfaction in being compelled to leave all compensations and adjustments to a future life of which he can learn little or nothing. His mind seeks an exposition of the Divine Plan which he feels must exist, and operate under fixed laws, to extend *absolute justice to every human soul* in the execution of the purpose of a just, all-wise and beneficent God.

As God is absolutely just, every soul must

have every experience on earth, during its complete unfoldment, and this makes many successive lives a positive necessity. The circumstances may differ with different souls, but the experiences will be sufficiently similar to teach the same lessons, and like the pupils of a school, all must learn the same lessons before graduating.

No human soul in its eternal, progressive evolution can afford to miss any experience of life whether joyful or painful. To lack experience is to lack unfoldment, for many of life's most beautiful lessons are learned only through sorrowful experience. The divine inheritance of every human soul is the right to perfect development, and if any soul missed any experience, it would be cheated of a portion of its heritage.

The argument of compensation hereafter for happiness missed in earth life, does not meet the requirements of justice; for if there is compensation for missed happiness there must also be compensation for missed misery, and punishment for evil, making a positive Hell as necessary as a positive Heaven. If babes who miss all life's lessons by dying in infancy could be compensated

by learning them all in the future life, then there would be no use of their being born at all.

No philosophy is susceptible of proof, for the moment it is proven it is no longer a philosophy but a science. The value of a philosophy lies in its application to the problems of human life, and it is rational and acceptable only as it solves those problems. If it gives complete, logical and satisfactory answers to all the inquiries of the thoughtful, unbiased mind, then that philosophy may be accepted as true. The philosophy of Successive Embodiments, correctly interpreted and understood, does this. The doctrine of only one life on earth does not.

The student who desires physiological and psychological evidence of the existence of the soul as a self-conscious entity, and arguments showing the necessity for the accumulated experience of many embodiments, will find ample material in the books from which we quote.

Feeling accompanies all possible experience. Whether one hate or love, whether he live in intellectual realms or those of sensuous emotions, feeling accompanies each state so faithfully that the only explanation of this is that it is the presence of a self-

conscious soul, exercising an underived and underivable power innate in consciousness itself, and hence a ray from or an aspect of the Causeless Cause, in its finite manifestation. (G 36.)

Nay, if there were no other proof of there being a higher consciousness in nature and in man, it is shown beyond all doubt by the very facts upon which materialistic science chiefly relies—those of evolution. No building was ever yet constructed whose model or design was not previously present in the consciousness of its architect, and no biological process ever took place which was not previously present in the mind of a Higher Intelligence. (G 41.)

Materialism has looked at the universe so long through material lenses that it has become spiritually color blind. It also confounds the condition of thinking with the cause of thought; it mistakes the physical brain, which is the battery by means of which the operator beyond transmits thought messages to this physical plane, for the creator of that which it merely transmits. (G 43.)

The brain, if likened to a musical instrument, resembles a violin in that, however good it be as a musical instrument, and however carefully it has to be constructed in all its parts to become such an instrument, yet of itself it cannot give forth a musical note, much less take part in a complex symphony, without a musician to use it. (H 34.)

Since it is the same "I" which perceives both in the waking state and in dreams, and since perception in the waking state can only proceed at a definite, measurable rate of speed, if we find in dreams this same "I" recording perceptions at a rate a million times greater than that which its physical organ, or

brain, is capable of registering, it follows that it cannot be using this physical organ, and is therefore not limited to the latter for its manifestations of consciousness. This alone proves that we possess a consciousness independent of the body, and, therefore, a soul, beyond all cavil or dispute. (G 48.)

Yet under the philosophic axiom that any law must necessarily be universal in its action to exist at all, this conscious energy which he exhibits must fall under the same law of conservation which obtains on the material plane. And this conservation of mental energy requires a mental vehicle, and one capable of passing from body to body upon the death of these; else the mental energy of one life is not conserved and carried over to the next, as its true conservation demands. * * * For either subjective energy, intellect, emotion, will, etc., are stored up in and transmitted under the law of force conservation by a Soul, or this law as well as that of evolution, is violated. (G 50, 51.)

One sees at once how immense must be the waste of energy manifesting as intellect or intuition if the process of its evolution has to be begun anew with each new babe born on earth, to be again cut short by death when perhaps at its very highest evolutionary activity, unless that energy is carried forward from personality to personality by means of the repeated reincarnation of the soul. If then, the energies of the soul obey, as they must, the law of force conservation, reincarnation becomes an absolute necessity. (G 51.)

In this Soul or Higher Ego is the true individuality, the real life, and consciousness. The personality is but the bundle of sense organs through which we gather experience and wisdom on the material plane,

which is our present area of activity. The Higher Ego represents all that we have become since we assumed control of our own destinies. (G 54.)

History and observation show that experience is the best teacher and, in innumerable ways, the only one. Pity and sympathy are most keenly developed when both the bestower and the recipient have had similar experiences. The same is true of all human emotions, and one person can truly understand another only when they have had the same or like experience. What is necessary for one soul is necessary for all, and all must have similar experiences and learn the same lessons. Thus there is equal and exact justice to all, and every soul must some time solve all the problems of life on the earth, through experience and unfoldment.

Through these many embodiments and experiences the Soul gradually unfolds step by step, and learns little by little to overcome all earthly trials, and to achieve self-poise, self-control and mastership. This is the victory which must be won by every soul, and every effort in the right direction is an impulse toward higher conditions in the next embodiment.

They tell of the spirit's transmigration,
Life after life while the ages run,
Till dawns the day of its consummation,
Till toil is over and heaven is won.

The soul may rest, for the high ideal
For which so long it has vainly yearned,
Is won at last, and becomes the real,
And all the lessons of life are learned.

* * * * * *

Then only they who in full completeness
Have drained life's wine to its very lees,
With all its bitterness, all its sweetness,
Can joy completely in God's great peace.

—Helen G. Hawthorne.

CHAPTER VII.

SUCCESSIVE EMBODIMENTS NOT METEMPSYCHOSIS; THE SPIRITUAL EXPLANATION THE ONLY TRUE SOLUTION OF LIFE; THREE GENERAL STAGES OF EMBODIMENTS, PHYSICAL, INTELLECTUAL AND SPIRITUAL; RETROGRESSION ONLY APPARENT; SUPERFICIAL OR FALSE HEIGHTS; THE SPIRITUAL BATTLE-GROUND; THE FINAL VICTORY.

THE philosophy of "Successive Embodiments" as presented here, and as taught by the School of Psychosophy, does not mean the same as Reincarnation, as taught in Theosophy. There are vital points of difference which may be determined by reading the literature referred to in this book. Neither does it mean Metempsychosis, or the transmigration of human souls to or from the bodies of animals.

Earthly conditions being ready, the Soul becomes embodied for the first time in the body of a human being in its most primal and undeveloped state, and this is the beginning of the earthly experiences of the Human Soul. The first embodiment is at the lowest possible expression of human life, and each successive embodiment is a step in advance of the preceding one.

The first state of human life is the state into which the Soul descends, having taken upon itself the involution toward expression. That is the beginning, so far as humanity is concerned; no human life so low upon the earth that that life does not represent the beginnings of all Souls in their expressions here, and none so high that they do not typify the attainment of all Souls ere expression is finished here. (E 33.)

The first stage of existence, the infancy of the race, is partially revealed by Science, but the spiritual and primal solution of existence is unknown, and the material one is sought for. In the spiritual explanation is found the only true solution of life: that when the birth on earth begins, the expression of Souls must take the farthest point from the celestial state. Souls, in expression, do not *begin* by conquest over the earth; that is *attained.* (E 34.)

The Soul's embodiments on earth may be divided, in a general way, into three great stages of development and unfoldment; the Physical, the Intellectual and the Spiritual. Each of these stages comprises many successive embodiments. In the first or physical stage, there is the striving to overcome physical conditions and in the earliest embodiments there is little intellectual or moral purpose apparent. In the later expressions of the physical stage there is great pride in physical accomplishments and power.

The embodiments follow one after another in more

rapid succession in the physical states of expression since there is little, or nothing, of the moral and spiritual harvest to gather, so the successive embodiments in the first states come rapidly. The growth is slow, and the perceptible advancement in expression from one embodiment to another would scarcely be noticed until the final result. In this first stage of expression man *seems* inferior to the animal kingdom since he has no *instinct* to govern his appetites, and his mental and moral nature is still undeveloped in expression. This is because the only law of man's government *is* the mental and moral (spiritual), and because of this he has no blind instinct to guide him. (E 35, 36.)

The degree of physical expression, merely, must be repellant to contemplate by itself, as it includes all states that precede intellectual activity, or mental attainment; constitutes the existence wherein the sensuous life governs, wherein there may be enjoyment of the senses, wherein there may be some degree of perception, a certain manifestation of intelligence, but no approach to the intellectual or spiritual awakening, which must come when the race or the individual is dominated by the higher nature. (E 36.)

In the second or Intellectual Stage of development the strivings are for mental or intellectual achievement, and this is chiefly apparent at the present time. It is the age of brains. The intellectual giant is the ideal of the day. The wonderful scientific discoveries and inventions of the present age indicate the Soul's desire for mental attainment and power.

As intellectual power is the next step, its conquests constitute the next victory; for the most part the average human life pauses there for a time, imagining this to be the real height. * * * There is no greater deformed monster in the universe than the intellectual giant devoid of moral strength, as there is no greater monstrosity than the physical giant devoid of intellectual and spiritual strength; but as one illustrates one step of progress, so the other illustrates another. But each step must be taken by each Soul. (E 39.)

In the third or Spiritual Stage of the Soul's unfoldment, the higher nature comes into ascendancy. The Soul having achieved the heights of physical and intellectual attainments, discovers them to be false heights and merely stepping stones to the real victories to be achieved. Here the spiritual and moral strength is unfolded, and the Soul learns to choose the higher, spiritual way in all things; to attain those lofty, spiritual heights which approach the sublime, and of which our Earth has, as yet, furnished comparatively few conspicuous examples.

Each Soul begins at the beginning of experience here, and passes through physical conquest and the physical disappointment, through intellectual conquest and the intellectual disappointment, and enters upon the spiritual conquest and all its difficulties to finally overcome them. (E 44.)

If you are journeying up a mountain and have com-

menced your journey sooner than another, you will be at a higher altitude than the one who commenced afterward, but as he follows along he will find the same steep and stony places, the same briers and thorns, the same difficulties to encounter; for human nature is so constituted that only what one experiences does one really know. (E 44.)

In the teachings of Psychosophy, the words "re-embodiment" and "re-incarnation" are never used, since the prefix "re" implies a going back, a returning to similar conditions again, whereas "successive em-embodiments" are a *progressive series* of earthly lives, *each a step in advance of the previous one.* There are embodiments which would *seem* to be a retrogression but the retrogression is only apparent, not real. These are cases where the Soul needs the lessons of degradation, and they are added to its store of experience and knowledge of human life. These embodiments are like a descent into valleys in order to reach the heights beyond.

For the most part the ascent through matter, after taking the first steps in the infancy of life, is like a spiral pathway, but there are deviations which are the reactions from heights that are not real, as the superficial height of the body (physical vanity) or the superficial height of the intellect (intellectual vanity).

So that which seems to be a descent is not so in reality, neither is it so in the mental or moral kingdoms, for, as said before, the giant of the intellect, or he who has no goodness or moral strength is a monstrosity, and the reaction from that leads to the simplest mind, but a mind of sweetness and goodness. * * * So that these simple minds, as they are termed, who must have descended from the height of superficial intellectuality to the humility, perhaps, of knowing nothing, to learn the lessons of sweetness and goodness, are really on the way to be giants of strength in spirit. (E 45.)

The three general stages of unfoldment of the Soul (Physical, Intellectual and Spiritual) are not clearly distinct and separate. There is an overlapping and interblending of conditions at all times, but in the earlier embodiments the physical is paramount, with mentality secondary, and faint glimmerings of spirituality. In the second or Intellectual stage the Mentality is cultivated as the ideal achievement, with physical attainments still held in high esteem, but religious and spiritual affairs considered of some importance. In this stage the struggle to live according to spiritual ideals is a most difficult one. In the Spiritual stage, however, the value of the spiritual and moral virtues is placed above all things, with intellectual-

ity a secondary consideration, and, like physical development, only a means to an end, and that end the true spiritual unfoldment of the Soul, the complete victory over self.

The strength of spirit is attained through struggles that may encompass all conditions of life. Not gigantic to the extent of overweening physical strength, but, for the purpose of usefulness, as much strength as is needed; not gigantic to the extent of worshiping the intellect at the expense of the heart, but to succeed in all and to fail in all, until one can forward the work of the spirit, until it has conquered all states, not only sin but the greatest of all sins, self-righteousness, and stands in sublime and exalted humility as the typical illustration of conquest over the earth. All states between that and the lowest condition which you can picture are states of human experience that every Soul must pass through. Meanwhile there infiltrates into these experiences a religious or spiritual element, a suggestion that that which the body, or the mind only, accomplishes, is no accomplishment at all. (E 45, 46.)

No one at the end of all these different experiences can say that any line of expression or experience has been denied. All must know what it is to be slaves, as all have a natural tendency to be tyrants; all must know by the knowledge of possession what are the responsibilities, trials and temptations, as well as the redeeming and excusing features in each expression. * * * In fact, whatever men covet they will have an opportunity of trying. Whatever they do not care

for in worldly possessions, they have experienced and outgrown. (E 48.)

When we consider the moral world, as the intellectual is very much more complicated than the physical struggle, how much more intricate become the moral problems! The moment the spirit begins to assert itself the battle begins. It is not a battle between the intellectual nature and material life, when the intellect becomes unqualifiedly the victor, but here is the battle of ages; between the voice that finally works its way through from the Soul into outward expression, and man's unconquered, selfish nature; here is the conflict and the battle ground; here it is that the Titans wage war; here it is that all final victories are won. The other struggles, for physical or intellectual supremacy, are merely different states of selfishness, but the first time man knows that he must forfeit self, or that there is a stage wherein he must vanquish selfish desires, the battle begins; that is the moral starting point. (E 48.)

The intellectual nature, and even the physical life, asserts man's supremacy; but what he can win by conquering self he learns for the first time in his moral nature, he has it in the voice of the Soul, which tells him he has no right to any possession merely because he can win it * * * that he has no moral right, even though he has the physical power, to win supremacy and hold it; and the real law of life is, when possessing strength not to use it *against* others, but *for* others. (E 49.)

The conquest is to win a victory over self, not over another; and that which is denominated virtue in one state of growth, becomes impossible in another. A primal virtue in the ages of physical supremacy is

conquest, slaughter for individual or national empire. Second only to this in lack of moral or spiritual perception, is the sacrifice of life in what is commonly called "self-defense." One cannot slay, one cannot do violence to another, one cannot betray in any manner, one cannot degenerate to any vice, one cannot censure, if one has outgrown or overcome the state indicated. Neither angel nor demon can tempt the man who is above temptation. (E 49.)

Soul, struggle on! Within the darkest night
Still broods the majesty of deathless Right.
If to its promptings clear thou still art true,
The larger, sweeter lights will flash to view.

—S. P. Putnam.

CHAPTER VIII.

INDIVIDUAL EFFORT NECESSARY; SOULS BORN INTO RIGHT CONDITIONS; CONSCIOUS CHOICE OF ENVIRONMENT; SPIRIT STATES A FRUITION; AMPLE TIME TO FULFILL ALL DUTIES AND FUNCTIONS BEFORE NEXT EMBODIMENT; CONCERNING MEMORY OF EMBODIMENTS; CULMINATIONS.

WHILE the course traced by successive embodiments is in a constantly ascending progression, it must not be understood that no effort is required from the individual, or that he may passively await his unfoldment and spiritual growth. It is a fundamental decree of nature that every unit in physical life must put forth individual effort, in order to grow and develop its individuality. The vine, the plant, the tree must exert itself in the exercise of the functions of its nature, in order to live and grow. Every animal is compelled by the law of its being to make individual efforts, in its struggle for existence.

This inherent law compelling individual effort is a phase of the all-pervading "desire for expression," the great spiritual

force underlying, energizing and directing all physical evolutionary forces. In man's earlier embodiments he is compelled to assist unconsciously in his own evolution and unfoldment, but later, as he becomes aware of his spiritual nature and the value of conscious personal effort, he may consciously accelerate his progress and greatly hasten the process of the Soul's unfoldment.

For many embodiments the Soul is irresistibly, and without conscious choice, born into the proper environment for its particular stage of development, by the operation of physical laws of heredity and evolution, together with spiritual laws of causation, and the desire for expression, all combining to form the right balance of power, producing the correct natural conditions for the Soul's embodiment.

When the Soul has attained a sufficient degree of unfoldment, it exercises a conscious choice, within the limitations of the laws governing its needs, and selects to some extent the conditions for its next embodiment. Sometimes there is important work unfinished in one embodiment, and the Soul seeks the environment where that work may

best be completed. Often an advanced Soul seeks embodiment under peculiar conditions, for the express purpose of fulfilling some great mission to mankind, or perhaps to convey and exemplify valuable lessons to certain individuals. Sometimes when a babe is born and its little life is but for days or hours, that Soul has been embodied not so much for its own expression, as for something to be wrought in the lives and hearts of its parents.

Every human embodiment is followed by a period of life in the spirit state. This spirit state is for the purpose of impressing upon and revealing to the Soul the meaning of the earthly embodiment just ended. It is the fruition or harvest of that embodiment and completes and rounds out that expression of the Soul. In this spirit state all the lessons taught by the experiences of the earth life just closed, are made clear. Not in an instant, not in many years, but by degrees does the Soul come to understand and assimilate the meaning of those experiences. The more advanced is the Soul, the sooner does it, by conscious effort, grasp the essential signification and purpose of the various

joys and sorrows, the pleasures and pains of that previous embodiment and make them a part of its eternal possessions.

In the most primitive earthly states, or those nearest to matter, the spiritual expressions that follow each embodiment are very feeble, and, therefore, the spiritual existences are of short duration, and are not connected with any conscious moral or spiritual activities; but in later embodiments, when the mind and spirit begin to be active in expression, the spiritual states which follow the earthly embodiments are, necessarily, more complete and full as the fruition of each embodiment. (E 65.)

As there is approach toward the final culmination in embodiments on earth the spiritual harvest is riper before entering spirit life, so the interval of time between embodiments is much lessened, for as the embodiments approach a final culmination there is more rapid tendency to expression. (E 69.)

Between each embodiment and the succeeding one is such period of time * * * as is required for the spiritual expression or fruition of the preceding one. There is no haste, there is no delay; no imperfect or broken links in the entire chain. (E 65.)

No added embodiment is necessary until all obligations and duties belonging to the late embodiment are expressed and perfected. (E 68.)

The spirit of each embodiment is expressed as long in mortal and spiritual life as there is any call or demand for it. We mean by this: any duties that are unfinished, any ties that are formed and require to be maintained, any outward, or material, belongings in which the spirit is concerned must he preserved. (E 66.)

The mother, whose child is left upon the earth, does not change her natural or spiritual relationship; she fills her function toward that child. When there is an added expression upon the earth, in another embodiment, it is after all possible duties have been filled toward the child; and that relation of mother and child, if it be real, is included as a portion of the Soul's treasures. (E 66.)

When the harvest of the preceding embodiment has been gathered, when the lessons to be learned from the experiences of that last life have been assimilated, then comes the Soul's desire for further expression and added experience. Then there is a shadowing, an involution and when duly prepared, the Soul seeks and finds another embodiment under conditions exactly suited to its needs.

The Soul never forgets; the Soul always remembers, but under most wise and beneficent laws there is ordinarily no recollection in one embodiment of experiences in previous embodiments. There are exceptions to this rule, and there are many well authenticated instances of persons having more or less distinct reminiscences of former lives. The farther advanced the Soul becomes, the clearer are these recollections.

The Soul having completed all its earthly expressions, retains as its permanent possessions all the essential knowledge gained through those experiences, just as the skilled musician or mathematician possesses the perfect mastery of his profession, without thought or remembrance of the innumerable details which attended his education.

That man's conscious experiences upon earth are so largely recorded upon the physical plane * * * is a most beneficent provision of nature. So full of mistakes, errors, sins and crimes is the past of, perhaps, every one of us, that the actual memory of it all carried forward in detail to each new life would overwhelm the soul with despair at the very outset. Nor is it essential to the conviction of our having lived before that we should remember each incident in our past lives, or even that we have lived before at all. Who remembers the first two or three years of his infancy? The fact that we were the same individual during this period of forgotten existence that we are now, none of us doubts, yet we would be sorely put about it if we were required to furnish proof of this from memory. (G 213.)

This is the surest memory—the knowledge that the crystallized results of what we have experienced are fully and completely expressed in what we are now. Are we prone to anger, and find it difficult to control fits of passion? Here is the memory of many a deed of violence done under the dominance of our lower

nature long ago. Do we turn with horror away from injustice or extortion? Be assured we are remembering the time when we ourselves were the sufferers from similar unjust acts. * * * We are the creation of our past; and the nature we have evolved is its memory. If we have gathered wisdom from the experience of our lives, it is enough; in just what the experience consisted is of little moment. (G 214.)

Occasionally the world is startled by the appearance of great geniuses, who flash like meteors across the sky of human experience, and amaze mankind by their marvelous achievements in their particular sphere of action. It is an astounding wonder to all the world how such geniuses have accomplished so much in a single life. Successive embodiments furnish a simple and adequate explanation. Such a life is a *culmination* of a long series of embodiments and experience along a definite line.

A distinct result, or perfection in any given line of expression is a culmination. Each culmination is the termination of a line of successive embodiments toward a certain point of perfect expression in one direction; and while there may be latent suggestions of other lines in the same series of embodiments, there is always a *dominant* purpose, in each embodiment of that series, in the direction of the culmination. (E 36.)

The spirit of each embodiment is the breath, or

impetus, from the Soul toward a culmination. A culmination is the highest point that can possibly be attained in a given line. In past ages all humanity was being expressed on the physical plane, and there are still those attaining perfection and conquest in that direction. * * * Those who have outgrown the prize ring and the desire for physical contest, may safely conclude that in a past condition they have expressed themselves to the fullest extent in that direction. (E 37, 38.)

Today the whole world may be said to be tending toward a culmination of intellectual strength; while in the past there have been individuals and nations who have illustrated this culmination, the whole world now, as an average, worships at this shrine of intellect. (E 39, 40.)

In all ages geniuses are the culminations of a given line. We would name Mozart as a genius because, untaught, in childhood he knew the principles of harmony * * * he knew because he had had experience in previous lives; he had taken all the steps until that life was the culmination. (E 41.)

All steps toward genius are steps of aspiration. The man who wishes to play, the one who wishes to sing, certainly shall play and sing because it is something yet to be attained. * * * If the art or gift is something that has been attained; if one has been a musical genius, that is evident from this fact: that one is not seeking for it, and yet is familiar with music. * * * He has no desire to do it, because he *can* do it, because it is a part of his past experiences. (E 41.)

Genius is the culmination of many steps toward

perfection in one direction. Then wherever there is genius distinctly manifested, it is the final expression of the individual Soul in that one direction. Each may know by the geniuses of the world what the culmination of all will be, or have been, for each Soul must express itself as perfectly as any other in those directions. (E 42.)

We cannot follow our own wayward wills,
And feed our baser appetites, and give
Loose rein to foolish tempers year on year
And then cry "Lord forgive me, I believe,"
And straightway bathe in glory. Man must learn
God's system is too grand a thing for that.

* * * * * *

Each conquered passion feeds the living flame;
Each well-borne sorrow is a step towards God;
Faith cannot rescue, and no blood redeem
The Soul that will not reason and resolve.

—Ella Wheeler Wilcox.

CHAPTER IX.

SPIRIT LIFE ONE OF ACTIVITY; MINISTRATION AND HELPFULNESS; SPIRITS OF OUR OWN PLANE ATTRACTED; SPIRITS OF LOW DEGREE SPIRITUALLY WEAK; GOOD WORK DONE BY SPIRITUALISM; MEDIUMSHIP GOOD AND BAD.

THE life of the Spirit during the interim between embodiments is a life of activity as well as of fulfilment and fruition. The spirit finds himself to be the same individual after death as before, with the same tastes, temperament, likes and dislikes, disposition and desires. There is opened a clearer vision and a different viewpoint, and one finds a host of spirit friends eager to give helpful advice and service. Whether this helpfulness is accepted and made available by the newly arrived spirit, depends upon his stage of unfoldment and desire for light and progress.

As Souls in earthly embodiments are in all possible stages of unfoldment, from the most degraded condition to those highly advanced, so the arrivals in spirit states are of the same innumerable variety. But no emigrant to that land is so degraded or so un-

fortunate that he is not greeted, and continually attended, by spirit friends whose mission is to open his eyes to the truths of spiritual life and to encourage him to personal efforts toward his enlightenment and spiritual progress. In many instances is this a thankless and wearisome task, but all in good time, the divine germ is awakened and voluntarily turns to the light. With what joy do the spirit friends and teachers then attend that weary pilgrim, until he has learned the lessons to be gleaned from his past earthly experience, and he, too, learns the value, the happiness and the necessity of helping others as he has been helped.

The spirit world is indeed a world of activity and work; of ministration and loving helpfulness to those left on earth as well as those in spirit life. The spirit mother may watch over her babe in earth life, the departed wife counsel and influence her disconsolate help-mate. All spirits who have advanced sufficiently, and are bound by ties of love and friendship, may and do exercise their spiritual powers in various ways to assist, to encourage and to comfort their earthly friends.

Hosts of spirits are with us and about us at all times, ready at every opportunity to influence us to better thoughts and better deeds. We are generally unconscious of those spirit impressions and influences, because we are so immersed in the activities of earthly life and sensuous pleasures that we carelessly or ignorantly close the avenues by which those messages may come, or by our grossness deaden the impressions we may receive.

We coarsen and benumb our nerves of sensation and weaken our powers of perception by the use of tobacco, alcohol, drugs and immoderate use of food, so that we are less receptive and the spirit influences find it difficult, and often impossible, to make an impression upon us, and even if the impression is made we remain unconscious of its source. By right living, right thinking and right doing we may bring ourselves into direct, conscious contact with our spirit friends.

We attract to ourselves our own class of spirits, or those who are in a similar stage of unfoldment to ourselves. If we are weak in spirituality and are devoted to the gratification of our material senses; if we are selfish,

cruel, intolerant and unforgiving, we surround ourselves with spirits of the same class. We thereby, not only render it more difficult for our higher spirit friends to reach us, and thus hamper our own spiritual unfoldment, but we retard the unfoldment and progress of those spirits of our own class whom we have attracted to us.

This does not mean that these unprogressive spirits are a distinct and active power for evil, but that they are a negative force, an obstacle to spiritual advancement. No earnest, sincere, truth-seeking investigator need have any fear of "evil spirits," for by his sincerity and right motives he surrounds himself with spirit protection that is a positive shield against influences that are lower than himself. It is only by wilful or ignorant disregard of this fact, or by permitting himself to become passive and pliant, subjecting his own will to the will of others, that he can place himself where spirit influences can injure him.

The one who has made no conquest of temptation while in the earthly state, where temptation really exists, cannot win that victory in the spiritual state. So one who passes into the spiritual state of existence, passes only to the completion of the solution of the

problems already commenced, not to a moral renovation; nor is that lack of moral victory a state of active or aggressive *evil* in the spirit existence; it is an aggregation of weakness. Those shadowy states, frequently referred to in spirit messages, strongly pictured and typified, are not states of positive, active, aggressive evil, but are states of negation. That which in earth life is positive, because fed by material and organic conditions, is spiritual imbecility. To be a murderer on earth is in spirit life to be a weakling. Those spirits having no knowledge of goodness have no spiritual power. All who have aims, aspirations and exalted reflections in earthly life, pass on to spiritual states commensurate with them. (E 68.)

Modern Spiritualism, in spite of its faults and weaknesses, has been a tremendous power for good in the world during the last half century. It has been the means of demonstrating the fact of continued existence after death, and the possibility of communication between the two states of existence. It has overthrown orthodox opposition, convinced scientific skepticism, and firmly established the two great facts of spirit life and spirit return, in the minds of a vast majority of civilized and cultured peoples.

That probably four-fifths of those who are convinced of these two great truths make no public admission of their beliefs, is due to

the great discredit which has been brought upon Spiritualism by the frauds, fakers, impostors and swindlers who have attached themselves to the movement. The very nature of Spiritualistic demonstrations renders it peculiarly susceptible and open to use, abuse and imitation by ignorant or mercenary impostors.

There is a deeper reason, however, for the obloquy which rests upon Spiritualism, and this is rooted in the fact that Spiritualists themselves, as a rule, have not studied and do not understand the principles and philosophy governing their one great fundamental, demonstrating fact—mediumship.

There is a mediumship that is a high and holy service to human kind, and a sacrament for distressed and sorrowing souls; an inspiration and a pillar of light to those groping in spiritual shadow. This mediumship is of untold value to humanity. Great souls and advanced teachers in spirit life have thus given, and are still giving to the world, spiritual truths and teachings of incalculable value to embodied souls in their search for enlightenment and unfoldment.

Mediumship of this class is individually

independent. The medium does not surrender his individual will to the control of the spirit, but receives the message and passes it on as an operator transmits his telegraphic message. Very advanced souls have sought embodiment for the express purpose of being instruments for conveying great truths to mankind. Under proper conditions, a medium may step aside and lend the use of his physical organs to the communicating spirit without surrendering his will or personality to spirit control. This phase is commendable and safe, but it is not common nor is it readily attained.

The most common phase of mediumship, however, so common that many writers, investigators and students consider it the only phase, is that of "control"; where the medium becomes passive and surrenders himself completely and absolutely to domination and control by the will of the spirit. When this submission is to the will of another in the body it is known as hypnotism. This class of mediumship is simply hypnotism by a disembodied spirit, and is reprehensible, degrading and dangerous, being contrary to the higher spiritual laws as well

as to the physical laws governing our material well-being. It has been most aptly and emphatically described as a "Great Psychological Crime."

There is no Chance, no Destiny, no Fate
Can circumvent or hinder or control
The firm resolve of a determined soul.
Gifts count for little; Will alone is great,
All things give way before it soon or late.
What obstacles can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of luck—the fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim. Why, even Death stands still
And waits an hour sometimes for such a will.

—Ella Wheeler Wilcox.

CHAPTER X.

THE GREAT PSYCHOLOGICAL CRIME; SUBJECTIVE MEDIUMSHIP DANGEROUS AND DEGRADING; SIGNS OF A SUBJECTIVE MEDIUM; A HIGHER METHOD OF INDIVIDUAL DEVELOPMENT FOR CONTACT WITH THE SPIRITUAL WORLD; CONSTRUCTIVE INSTEAD OF DESTRUCTIVE.

THE author of "The Great Psychological Crime" presents a deserved and scathing arraignment of subjective mediumship and its destructive results, but asserts that *all* forms of mediumship are subjective; that the will of the medium is controlled by the will of the spirit in all cases. The higher phases of mediumship mentioned in the preceding chapter, where the medium retains his independent will and individuality, "T. K." admits as independent communication with the spirit world but refuses to class it under the head of mediumship at all. This explanation is necessary, that the reader may understand that the word "mediumship" in the following quotations means "subjective mediumship" as previously defined.

Mediumship is therefore hypnotism. But it is hypnotism with something added. It is also mesmerism. But it is mesmerism with something added. It is hypnotism plus mesmerism plus something else. The something else is found by science to be the action of independent. spiritual intelligences operating from the spiritual plane of activity. (I 169.)

It must not be forgotten that mediumship, like hypnotism, is a subjective, psychic process. Its primary, motive power is the soul or intelligence of the dominating control. Those intelligent acts of the physical organism of an individual which are the results of the mediumistic process, are but reflex activities resulting from the action of one mind or intelligence upon another. * * * In other words, the spiritual intelligence which controls the hand of a medium does so only by controlling the motive power by which the medium himself controls it when acting independently, namely, the will. (I 183.)

The passive condition of the mind in mediumship and the consequent inactivity of the physical brain, through which the mind operates, soon result in atrophy of the brain tissues, degeneracy of the mental powers and suspension of the mental functions. (I 218.)

Every student of mediumistic phenomena who will put himself in position to observe the results of the subjective process upon the mind of the medium will be able to note some, and oftentimes all, of the following significant peculiarities and symptoms:

1. One of the invariable signs of a subjective, mental state on the part of a medium is a far-away, hazy, abstract, introspective or glassy stare of the eyes.

2. A gradual and progressive loss of memory of things present.

3. A growing inability to hold the mind intently, for any length of time, upon any subject which demands thoughtful study.

4. A growing inability to think consecutively or logically upon any subject which calls for analytical thought.

5. A growing inability to give undivided attention to an ordinary conversation.

6. An increasing tendency to lapse into a state of mental abstraction and introspection.

7. A gradual and progressive loss of will power and energy to perform hard mental labor of any kind.

8. A growing suspicion concerning the motives and intentions of those with whom he comes in contact.

9. An increasing sensitiveness to unimportant things.

10. A growing irritability of temperament.

11. Increasing nervousness.

12. A growing childishness and vanity concerning little things.

13. Increasing egotism and selfishness in almost everything that concerns the individual.

14. And finally, a gradual decrease of the purely intellectual activities of the mind, accompanied by a corresponding increase of emotionalism and of the physical appetites, passions and desires. (I 219, 220.)

Inasmuch as mediumship slowly but surely destroys the power of self-control, its inevitable tendency is toward animalism. The law is inexorable. (I 229.)

From whatever point these facts may be viewed their meaning is perfectly plain. * * * They clearly and unmistakably identify the principle back of the mediumistic process as *The Destructive Principle of Nature in Individual Life.* (I 231.)

These quotations serve to show the dangers attending subjective mediumship, but space forbids the scientific explanations and arguments which are fully set forth in the book. Of the higher or independent mediumship (which he does not term mediumship) the author has this to say in part:

There is, in fact, a method of development which, when once accomplished, enables the individual to come into as conscious relation to his spiritual environment as he is to his physical environment. He sees clairvoyantly whenever he desires to do so, and when he opens his spiritual eyes he sees whatever there is to be seen upon the spiritual planes within the range of his vision. He hears clairaudiently whenever he wills to do so, and when he thus exercises his spiritual sense of hearing, he hears whatever there is to be heard upon the spiritual planes within the range of his hearing. He is able to communicate with those upon the spiritual side of life as freely and as voluntarily as he does with those upon the physical plane. (I 203.)

Spiritual intelligences have no control over him whatever, nor any of his faculties, capacities or voluntary powers. He is absolutely independent in the exercise of his sensory organism. In other words he is

an independent psychic in every sense of the term. He is in every sense a natural "development" and at every progressive step along the way he acquires definite and specific "powers."

He occupies the position of a Master, while the medium occupies that of the subject or slave. The one is independent, the other dependent. The one possesses specific and definite "powers," the other is robbed of the powers with which Nature originally invested him. The one is an active, intelligent factor, the other a passive instrument. The one is a responsible, individual intelligence, the other an irresponsible automaton to the extent he becomes a subject of mediumistic processes. (I 204.)

These excerpts should be sufficient to indicate the interesting character of this valuable book and to encourage its careful perusal and study. What the author says of himself and constructive development will form a fitting close for this chapter.

In order that his position shall not be misunderstood nor his motives misinterpreted, the writer desires to state at this time, in the most explicit terms possible:

That he is not a medium.

That he never has been a medium.

That he has never been hypnotized.

That he has never been mesmerized.

That he has never been a subject of psychic control in any form, degree, or manner whatsoever.

That notwithstanding these facts he has developed the ability to exercise his spiritual sensory organism independently, self-consciously and voluntarily, at any time.

That the method by which this power has been acquired, and the process involved in its exercise, are as different from those of mediumship, mesmerism and hypnotism as the principle of affirmation is different from that of negation, or as construction is different from destruction.

That under competent instruction any man of equal intelligence, courage and perseverance, and a right motive, may accomplish the same results, provided he have the time, opportunity and facilities for carrying on the work. (I 176, 177.)

This process involves the acquisition of exact knowledge, the accomplishment of a specific work, and the living of a definite life. It is an independent, self-conscious and rational process. It is a wide-awake, a normal and an intelligent process. It is a process under which the individual at all times and under all conditions must maintain a normal and healthful control of all his intelligent faculties, capacities and powers. It is a process which enables the individual to see for himself, hear for himself and sense for himself, the spiritual data, and obtain for himself definite knowledge of another life. It is a process which demands self-control instead of self-surrender, and independence of volition instead of subjection to the will of others. In other words, it is in every respect a Constructive process. It develops a Master instead of a Medium. (I 365.)

Over and over the task was set;
Over and over I slighted the work;
But ever and alway I know that yet
I must face and finish the thing I shirk.

Over and over the whip of pain
Has spurred and punished with blow on blow:
As ever and alway I tried in vain
To shun the labor I hated so.

Over and over I came this way
For just one purpose, oh, stubborn soul—
Turn with a will to your toil today,
And learn the lesson of Self-Control.

—Ella Wheeler Wilcox.

CHAPTER XI.

WHY SHOULD WE BE GOOD? THE CONSTRUCTIVE PRINCIPLE IN NATURE; MUST LIVE IN HARMONY WITH THIS PRINCIPLE; THE SCIENTIFIC BASIS OF ETHICS; MORALITY THE FOUNDATION OF SPIRITUAL UNFOLDMENT; DEVELOPMENT OF THE INDIVIDUAL WILL AND SELF-CONTROL; LIVING THE LIFE IN CONFORMITY WITH THE CONSTRUCTIVE PRINCIPLE.

WHY should I be good?" "What is right?" "Is there a rational, scientific basis for moral living?" "Is there any principle in the very nature of things that establishes a fixed line of moral conduct, that determines what is right and what is wrong?" "If so, what is it, why should I conform my life in accordance with it, and what will be the result if I do not?"

These are queries that have arisen in the minds of all thinking persons and many others as well. Many are satisfied with the simple doctrine (but in many complex forms) that in the future life we will be rewarded for our good deeds and punished for the bad ones; while others, appreciating the marvelous perfection of physical laws and

recognizing an all-pervading spiritual force in the universe, feel the conviction that there is, and logically must be, such a principle or law in Nature determining in general what acts are necessarily and inevitably right, and furnishing an unerring and comprehensible basis for morality.

There is such a principle inherent in the very heart of things, as universal and inflexible in its operation as the law of gravitation itself. It has been given the name of "The Constructive Principle in Nature," by the author of that remarkable book, "The Great Work."

All physical laws in final analysis may be reduced to two general principles, Attraction and Repulsion. Both are equally necessary in the great scheme of things. Reaction is as much a necessary force as action. Negative force as important as positive. Under the law of attraction all material forms are built. Under repulsion those forms are disintegrated into their elements, and through attraction, new and higher forms come into existence. Attraction is constructive, Repulsion is destructive. The boulder is disintegrated and becomes earth and germin-

ates the seed which develops the higher, vegetable life. The plant in turn decays and returns again in other forms, or is eaten by the animal, disintegrated, digested, and its atoms builded into the higher, animal form. The stately forest under Nature's destructive forces becomes a bed of coal and eventually ministers to the sustenance and comfort of man. The destruction of one form and the construction of other and higher forms are continually and universally in operation. Both processes are, in the broad sense, equally necessary in the divine plan.

If the farmer conforms to Nature's constructive laws, his crop is abundant. If we conform to those constructive principles in our physical life, we will be healthy and vigorous. These are physical and superficial illustrations but the spiritual analogy is perfect. Love is constructive, hate is destructive. Altruism is constructive, Selfishness destructive. Kindness is constructive, Cruelty destructive. Tolerance is constructive, Intolerance destructive. As we note that the course of physical evolution is upward toward higher forms, we recognize the great constructive principle at work. It is the

great cosmic building force, and is the one great spiritual principle impelling us to build our lives and unfold our souls by conforming our thoughts and deeds in harmony with it.

We may falter and fail a million times. We may struggle again and again to plant ourselves firmly upon the right path and as many times fall back into indifference or despair. But every effort lifts us a little nearer and the time *will come,* the time *must* come, when we shall be able to live our lives in harmony with this great constructive principle, physically, mentally and morally. The law is inexorable; it cannot be transgressed with impunity or immunity, nor can it be evaded at all. Sooner or later we *must* make the struggle, sooner or later we *must* recognize that there is no escape, and that the sooner we begin the sooner will we attain the joy and happiness that results from overcoming.

We are here for unfolding our souls through experience, and every soul must "work out its own salvation." There is no other way. There is no short cut to the goal. It may be postponed and progress may be

retarded, but time is long and eternity is sufficient to bring every soul out of the depths into its divine inheritance. The moment the soul recognizes these truths and strives to act in accordance therewith, that moment is its progress accelerated and spiritual power gained for further advancement; but there must be the individual effort, and the *will to do* must be strengthened and established.

Progress is the one great fact of our being and Nature's Constructive Principle is the concrete, scientific evidence of the moral law at the foundation of progress.

The process which gives objective expression of this law or principle of Nature is everywhere manifest to the trained scientist in the world of physical matter. For instance: it manifests itself to the objective senses in the integration and crystallization of stone. It is evidenced by that subtile force which integrates and binds together in solid mass the particles of iron, steel, copper, brass, silver, gold and other metals. It is observed in the condensation of vapors into liquids and of liquids into solids. It is demonstrated by that subtile affinity between the atoms of physical matter, upon which the chemist in his laboratory bases all his chemical compounds. In truth, it is THAT PRINCIPLE IN NATURE WHICH IMPELS EVERY ENTITY TO SEEK VIBRATORY CORRESPONDENCE WITH ANOTHER LIKE ENTITY OF OPPOSITE POLARITY. (J 112.)

But there are yet higher manifestations of the same law or principle in operation. These rise to the more exalted plane of psychic phenomena. They constitute the indices by which we mark the constructive unfoldment and evolutionary development of the human soul. They measure the increasing power of human intelligence. They signalize the growing refinement of moral sentiment and aesthetic taste. They evidence the increasing sensibility of human conscience. They mark the growth of human sympathy with and care for those who need. They measure the increasing stature of human character. They indicate the evolutionary construction of psychic individuality. (J 113.)

The Constructive Principle in Nature and its application to human life, the development of the individual will and the unfoldment of the real Spiritual man, or Soul, is so completely set forth and elaborated in "The Great Work" that such citations as are given here can only serve as indications of what a rich treat is in store for those who will read the book.

The "Method" of the Great School has been wrought out in conformity with the Constructive Principle and Process of Nature in Individual Life. The primary and fundamental purpose of this method is to unfold and develop the faculties, capacities and powers of the Intelligent Soul to their highest constructive possibilities under the dominion and control

of the individual himself, and subject alone to the independent action and operation of his own will. (J 148.)

After showing that the development of constructive spirituality has its very foundation in the individual *practice* of morality, and that "Morality is as truly and definitely a matter of science as is chemistry," T. K. further says:

With an ethical foundation once established in science, the problem is then resolved into a mere question of how far the individual student shall conform his or her life to its principles. For that is the inexorable standard by which Nature measures and determines individual unfoldment, development and progress from that point. Here we have the law of evolution in operation. It is absolute and immutable. There is no evading or avoiding it. (J 150, 151.)

For it is a fact which must sooner or later come to the knowledge of every student, that without this application of moral principles to individual conduct, and without the living of a life in conformity with Nature's Constructive Principle, there is no amount of "technical work" or study that is sufficient to unlock the spiritual senses and place them under the independent control of the intelligent will of the individual. (J 151.)

The individual who has developed spiritual powers through the Practice of Moral Principles, by the same law loses and forfeits those powers the moment he destroys the basis on which they rest, that is, when he begins to practice principles which are *not* Moral.

* * * He forfeits his power because he destroys the foundation upon which it rests. (J 154, 155.)

MORALITY IS MAN'S ESTABLISHED HARMONIC RELATION TO THE CONSTRUCTIVE PRINCIPLE OF HIS OWN BEING. (J 170.)

Through the intelligent exercise of the Power of Self-control we may place ourselves in perfect alignment with the Constructive Principle of Nature in Individual Life and thereby add to Nature's evolutionary impulse the intelligent effort of our own Souls. (J 288, 289.)

Self-Control is the word in letters of Light upon the guide-post which stands at the parting of ways and points with its "Hand of Love" to this "Pathway of Duty." (J 289.)

When the student comes fully to realize that his Personal Responsibility involves a Duty, Burden or Obligation which nature, or the Great Intelligence back of nature, fixes upon him as a definite and necessary part of, and factor in the scheme of Individual Evolution; when he comes to appreciate the fact that it is something which cannot be shifted to other shoulders, nor otherwise escaped; when he is able to understand with clearness and certainty that it is a provision of nature which, sooner or later, must be met, and the sooner the better for him; when he comes to know deep down within his inmost Soul that there is just one way, and one only, to meet it, viz: by "The Living of a Life"; then it is that he seeks to learn the exact nature of the Life he must live in order that he may thereby meet the full requirements of the Law. And this is, indeed, the beginning of wisdom. (J 387.)

Out of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul!

In the strong stress of circumstance
I have not winced or cried aloud;
Under the bludgeonings of chance
My head is bloody but unbowed!

* * * * * *

It matters not how strait the gate,
How charged with punishments the scroll,
I am the master of my fate;
I am the captain of my soul.

—W. E. Henley.

CHAPTER XII.

COMPLETION OF EARTHLY EMBODIMENTS; THE RE-UNITED SOUL OR ANGEL OF EARTH; THE ONE PERFECT MARRIAGE; ANGELIC STATES; ANGELIC MINISTRATION; EMBODIMENTS ON OTHER PLANETS; ARCHANGELS AND MESSIAHS.

IF the reader has followed the line of thought outlined up to this point, with a mind freed from preconceived ideas and open to the reception of truth from any source, he should be impressed with the logic of this presentation of life's purpose. He should be able to apply the theories given herein, to every puzzling problem of life and to find a rational explanation of the inequalities, injustices, sorrows and iniquities of human existence.

If the presentation has been too crude and imperfect to afford the reader a comprehensive grasp of the philosophy, he may find whatever is lacking by study of the various books referred to. Although this book is intended as a key to this earth life only, some curiosity may be aroused as to what follows after the Soul has completed all the necessary embodiments on this planet.

When the Soul (divided in expression by material existence) has overcome all earthly temptations, passed through all earthly experiences, and learned all that may be learned by earthly embodiments, it becomes reunited as the culmination of all earthly embodiments.

The Soul, in its two fold expression, having passed through all forms of embodiments, meets. This is the *perfected* Soul, in its conquest over matter. What is meant by this is, that when the expression of life is spiritually perfect, when the exaltation is complete and the earth has no more temptation, the Soul having expressed in every form, then the life is complete, then the dual life appears.

Once only, in the entire series of embodiments, do these divided expressions of the Soul meet before this final expression. * * * This meeting is when one half of the cycles of earthly experience have been passed. It is a prophecy of the final recognition and leaves its impress or reminiscence. Such instances of marriage form the typical state of human happiness; it may not be accompanied with great exaltation in any other ways, but the perfectly happy marriage where there is never any jar nor discord, nor divergence, there is spiritual, as well as mental and moral, interchange and blending. (E 79, 80.)

When all possible states of mortal life on earth have been expressed, the recognition of

the masculine and feminine takes place and the two become one Reunited Soul or an Angel of Earth.

When the Angel is completed in Expression, when such as these pass from mortal forms, they are not in *spirit* states but as one Angel enter the angelic state, which is beyond the spiritual state, the perfection of all spiritual states; they will no more be embodied in mortal form, but will have charge of the Souls that come after them. (E 85.)

These Angels have possession of all experience and wisdom of earth, and thus have the power to aid others who are following on in the pathway and pilgrimage of earthly life. Those in the spheres of Angels, being beyond the spheres of ministering spirits and departed friends, keep watch and guard by appointment over those spiritual states connected with the earth, each Angel appointing ministering spirits according to the need or state of mortals. (E 86.)

The Angel remains in the angelic state for a period corresponding in point of time to that which was occupied in all the earthly expressions, and "in the angelic state there is fruition of all expressions and a period of ministration corresponding to all the time of experience." When this period has elapsed, then the Angel passes to the planet more advanced than our Earth, where the lowest embodiment is higher than the highest embodi-

ment on earth, and the entire round of embodiments must then be experienced upon that planet.

It has often been suggested * * * that man was produced to eventually rule, or assist in ruling, other worlds. If this be true, a good reason for Evolution's slow processes can be discerned, because the Soul, which is the storehouse of memory, never forgets; and consequently the wisdom which thus reached the highest grade would possess, in its memory, its own experiences in every previous plane of existence. * * * We notice, too, that the only sympathy that is of real value to those in lower grades is that which carries with it an understanding of the conditions which there obtain. So that if any personal sympathy be required in a ruler of a world * * * it is clear that it could only be acquired by the advance of the ruler's individuality through every condition of existence. (K 83, 84.)

The outer planets of your solar system reveal a life that is beyond statement. Life upon each planet reveals as its culmination the Angels and Archangels, of as much higher degree as the planet itself is higher. Those higher planets and their expressions are so far beyond the imagination of the children of earth that it cannot be possible to state them, only to say that the embodiment on each planet begins where the expression of the preceding planet culminates, until we reach the outermost planet of the solar system, where all are Archangels. These are the Souls who are ready to have charge over worlds. (E 94.)

All states of existence having been expressed; all victories having been attained, as illustrated in the

different conditions of human life upon planets and in the different degrees of Angelic and Archangelic states, there is but one other expression within the possible range of man's comprehension, or even conception, and that only in some of its results; the order of Divine Lives that come to the earth as Messiahs. (E 116.)

The Messiahs are a prophecy for all: the state illustrating the last and greatest victory over all expression in matter; the entire forgetfulness of self; the perfect recognition of the divine entity in each Soul, and the Infinite entity, God. (E 116.)

Such was Jesus.

Father, hear the prayer we offer!
Not for ease that prayer shall be,
But for strength that we may ever
Live our lives courageously.

Not forever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly.

—ANONYMOUS.

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